it as the Voice of His Spirit which governs always and everywhere, the Voice of the Everlasting God. In passing, I may here state that the first sin known and felt to be sin and followed by shame and the rebuke of conscience, was no ' fall) of man as popularly supposed, but a necessary curve of the spiral of progress, the dawn of a brighter day, a step upwards from the unconscious abyss of s^.ieer brutalism into the at first painfulbut^urer and afterwards blissful air of a higher life. The first sin is the first step to virtue. We begin our flight by knowing ourselves to be sinners to rise at length into the rapture of saints. God has done us no wrong, then, in leading us into this world of 6o-called sin and shame. No language could describe the wrong He would have done us. had He kept back from us the light of conscience, and left us in the outer, darkness of undisturbed animalism and brutality. We discern His purpose in the manner in which He has. arraigned our free-will against moral evil, because in no other way than by our experience of and contact with moral evil could we ever become good like Him, good from choice and not from any mechanical inability to do wrong, and afte[1]' deliberate determination to .prefer good to

evil. He has doubtless reckoned upon the wildest, most
lawless and licentious exercise of that free-will, which it was
absolutely necessary to confer, if mankind were ever to become
.good at all. His non-interference to interrupt by miracle
the action of His stern but beneficent law is a pledge to us
that the law is good, that our freedom of choice between.
good and evil is both wise and righteous and that it can only
work out in one way—in the highest and ever-lasting goodness
of all His children.
As a correlative to this moral sense, say the Rishis,
st God who is the light of knowledge has instituted the law of
'yighteousfiBSsfor the sake of supremely j)iwe peace)' and has or"
daiiied our own, moral sense to conduct ns to the recognition of